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held by his friends and pupils. Others who did not come into contact with his brilliant and engaging personality are perhaps less competent to pass upon the merits of his contributions to classical scholarship. This collection of his minor papers includes about twenty short articles already published, and five papers (though the editors in the preface promise six) hitherto unpublished. Of the former only the essay on Tyrtæus which opens the volume seems to us at all important; it illustrates Mr. Verrall's fresh, keen, stimulating rehandling of old material; his skeptical attitude toward data on the lives of authors in the early periods of Greek literature has become rather general since the essay was written.

The new papers deal with a lost word in Homer (*ἀνὰκτος*, "unbroken"), a metrical jest in Catullus (xiv. 22), a vexed passage in Horace (*Carm.* i. 6. 17-18), the story of Orpheus and Eurydice in Vergil's fourth *Georgic*, and the apparent confusion of Philippi and Pharsalia. His study of Horace, *Carm.* i. 6 is characteristic: by the interpreter's magic power the *proelia virginum* become *proelia nuptiarum*, the "pared nails" an important part of the marriage ritual, and ultimately we have Horace asserting that *convivia* (Mr. Verrall prefers *convicia*) and *proelia Veneris* are the typical themes of the poet of love. Pertinent as the parallel in Propertius ii. 1. 45 seems to be, the reader is left somewhat dazzled by the author's cleverness and ingenuity but quite unconvinced of the sanity and inevitability of his conclusions; and this, in general, is the impression Mr. Verrall makes throughout the volume.

H. W. P.

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*History of Psychology. A Sketch and an Interpretation.* By JAMES MARK BALDWIN. New York and London: Putnams, 1913. 2 vols. Pp. x+168 and v+214. \$1.50.

This work appears as one of a series of brief handbooks entitled, "A History of the Sciences." Coming from the pen of so eminent a savant, this history of psychology commands attention, not only from specialists in the field, but also from those who make psychology a *πάρεργον*. To the uses of the latter group of students the book is almost perfectly adapted, since it gives in concise form and, we may feel certain, with accurate selection all necessary desiderata.

As the author states in the preface, the work is a sketch, and as such it should be regarded. Possibly for this reason and the frank statement of this fact, the volumes are the more useful to the general reader and less specializing student. On the other hand, Dr. Baldwin can seek covert in the admission if the more expert critics whose judgment he courts should indicate errors or challenge authorities.

The chief sources of the work are: Dessoir, *Abriss einer Geschichte der Psychologie*; Harms, *Die Philosophie in ihrer Geschichte, I. Psychologie*; and the author's own important contributions of recent years. In the list of "secondary sources"—the "primary sources" are the treatises of the psycholo-

gists themselves—one misses the name Zeller, and one is surprised to find Windelband, Höffding, and Erdmann relegated to a footnote. Such a work as Höffding's *History of Mediaeval and Modern Philosophy* should be especially useful in the making of briefer handbooks; his exposition of the theories of the mediaeval psychologists is most suggestive in tracing the connection of the mystics and empiricists with the post-Aristotelians. Fairbanks', *The First Philosophers of Greece*, and Ritter and Preller's, *Historia Philosophiae Graecae* are valuable source-books for the pre-Socratics. Dr. Baldwin dismisses Lucretius, *De rerum natura*, with the remark in a footnote (I, 84), "The great poem, *De rerum natura*, of the Roman poet Lucretius, presents in not too faithful form the philosophy of Epicurus." This statement is misleading; the poem is a most important textbook of Epicureanism; the reader should be directed to become acquainted with it at first hand or in translation; the influence of Lucretius upon Bruno, Gassendi, and Leibnitz should not be entirely overlooked.

While Dr. Baldwin's field is not ancient philosophy, his treatment of the three periods of Greek speculation is full enough for general purposes and should be of great service as a source of accurate information in brief compass. The titles of the three chapters, "Projectivism," "Subjectivism," "Objectivism," are admirable; the early Greek physicist projected himself into the greater cosmos in his search for truth; the Socratic looked within himself for the subjective truth; the Aristotelian seeks light from the objective realities about him.

The two volumes are almost equally divided between "ancient" and "modern" psychology; the cleavage being at John Locke. On the volume of modern psychology the classicist hesitates to pass judgment; beyond a doubt, however, one may see that the author is more at home in the later than in the earlier fields. The closing chapter is, as it should be, a helpful historical résumé, while the strongest chapter in the whole work is the one immediately preceding, in which the writer shows the bearing of the successive epochs in the history of psychology upon the progress of modern individual thought.

The books are well made and are attractive in form and appearance; the text is greatly enhanced by reproductions of portraits of renowned psychologists. The entire work is of a character which should make it very serviceable to all students of the development of thought, and it is well worthy a place in the *Argiletum* of the classical philologist.

HERBERT P. HOUGHTON

AMHERST COLLEGE

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*The Golden Asse of Apuleius, Adlington's Translation.* With an Introduction by THOMAS SECCOMBE. New York: Mitchell Kennerley, 1913. \$4.00. (Edition limited to 1,150 copies.)

This handsome volume is a careful reprint of the first edition of Adlington's translation, "The xi Bookes of the Golden Asse, . . . Translated out